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ABSTRACT

When black leaders or scholars in the field talk about Black Studies they are talking about compiling and analyzing data relative to black people in an effort to teach black students and/or make decisions about ideologies and strategies essential for survival and liberation. Black Studies are intended to effectively link the campus and the community, Africa and the Americas, so that each helps the other to survive and free itself. It is because some whites recognize this potential that they have moved to co-opt the field of Black Studies or destroy the programs altogether. These guidelines can help us develop and maintain Black Studies programs. Black Studies programs should have clearly defined purposes. All things being equal, the teachers in Black Studies programs should be black. Black Studies materials need to be integrated into all of the disciplines taught and taught as separate programs; Black Studies need to be taught in school and nonschool settings. A Black Studies program should be based on key concepts and generalizations that are crucial to black survival and freedom. One must carefully evaluate the materials intended for use in such programs. Black Studies program administrators and teachers should establish and maintain strong supporters outside the school to serve as resource personnel, political and economic supporters, and as continuous renewal agents. (Author/JM)

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REVOLUTIONIZING BLACK MINDS· GUIDELINES FOR BLACK STUDIES

BY

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PRESENTED AT THE 1974 CONVENTION OF THE

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REVOLUTIONIZING BLACK MINDS:

Guidelines for Black Studies

A great deal has been written and discussed about the powerlessness of Black people in America. Much of what has been said has been true. At the same time, not enough has been said about the potentials for powers that we do have. High on the list of potentials is the Black mind. It is the Black mind's revolutionary potential to which we turn our attention.

On the road from Memphis Tennessee to Jackson, Mississippi in the mid - 1960's the Civil Rights Movement took a radical turn. It turned from mass non-violent protests to Black power. Black power in its most basic form means the ability of Black people to control or substantially influence their own destiny. Therefore it involved every aspect of Black life. It was out of the Black Power Movement that Black studies were born anew.

But the history of Black studies has not been one of total triumph. Unlike most curricular changes those welcomed by middle America, Black studies were initiated by demand rather than design.[1] In some instances there were boycotts by Black students, in some instances there were petitions, and in still other instances fights erupted and buildings were captured to underscore the demands. Students were assisted or re-enforced by Civil Rights and Black militant groups. Once these groups moved with such determination teachers' unions and education associations joined the bandwagon. Last to act were administrators and state departments of education.[2]

This reluctance on the part of professional educators to adopt or develop Black studies curricular materials reveals not only their attitudes but the attitude of White America in general toward Black studies. Some opposed Black studies because they felt them to be only a passing fad, some opposed them because they felt them to be subversive and divisive.[3] All of

these reasons to a certain extent hinge on racism. Therefore, to the writer at least, it seems that White society was bent on controlling the education of Blacks, especially the socialization component. This would prevent the revolutionizing of Black minds.

As in the case of desegregating public schools, stiff demands were first necessary then came various types of less than enthusiatic efforts at implementation. One type of implementation was the half-hearted attempt characterized by small budgets, semi-official recognition in the curricula and administration and long debates over the definition of Black studies. Many districts and institutions decided to appoint any Black person to deal with Black studies (preferably one whom they could manipulate). It was their hope that this would lead to the failure of that program and the concept of Black studies in general. True to form, many Black studies programs experienced initial setbacks, often turning into mere 'rap sessions' without substance. Because of this lack of depth and newness of organized Black studies programs, many people still ask 'what kind of job are you going to get with a degree in Black studies?' Most schools and colleges did not create departments of Black studies with their own budgets, and power to regulate curricula and personnel. Instead, Black studies courses were scattered among the various other disciplines and/or the program director could only try to co-ordinate the courses dealing with the Black experience.[4] At any rate the programs were at the mercy of other department heads and the directors had no real power. As a result many programs were stymied or the content was subject to people without expertise in Black studies. Still another approach taken by some schools was placing Whites in charge of Black studies, and closely supervising the materials used. Such actions detract from the effectiveness of such programs and prevent the necessary ideological thrust so vital to Black people today. Finally, the two types of Black

studies programs that have been most often developed or promoted are "progress boasting" and "attitude changing" ones. While these have roles to play neither strikes at the real problem of how to empower Black people.[5]

The implementation of Black studies programs or the production of materials on Blacks reached a peak in the 1969-71 years. As one writer put it, there was a rush to get in step.[6] Of course this rush to get in step was again similar to the history of public school desegregation. What seemed to have been enthusiasm for Black studies was in reality a recognition that there was nothing to fear in Black studies since White society was in control. At this point in time most states and school systems have some form of Black studies programs or courses.[7] This has helped to quieten campuses and in some instances it has helped bring in federal money.

Of course the tragedy of the situation is that to some extent Whites have used Black studies programs to co-opt Black people. On too many campuses, through publishing companies and adoption agencies they have destroyed the true meaning of Black studies and substituted their own concepts and ideas. In short there is an effort to seize form Black people one of their most powerful potentials for survival and liberation - Black studies to revolutionize Black minds.

We cannot afford to be deluded into thinking that Black leaders and White administrators mean the same thing by Black studies nor can we afford to think that the differences make no difference.[8] When White administrators talk about Black studies they mean involving oneself in the discipline of history to see what achievements Blacks have made. They mean examining sociology to learn the structure and problems of Black families. They mean noting the differences between the music and religion of Black people as compared to White people. In this sense they see no difference between Black studies, Jewish studies Irish studies, and the like. The approach

to each is from a purely academic point of view and is designed to provide information about that particular group. There is nothing wrong with that approach except it does not go far enough.

When Black leaders or scholars in the field talk about Black studies they are talking about compiling and analyzing data relative to Black people in an effort to teach Black students and/or make decisions about ideologies and strategies essential for survival and liberation.[9] Therefore, in the minds of Black advocates of Black studies are affective and psychomotor dimensions as well as a cognitive dimension. In the minds of Black advocates Black studies are not merely for study, they are for action. Black studies are intended to effectively link the campus and the community,[10] Africa and the Americas so that each helps the other to survive and free itself.

It is because some Whites recognize this potential that they have moved to co-opt the field of Black studies or destroy the programs altogether. By the same token, that is why we must never allow either of these things happen. The guidelines presented herein can help us develop and maintain effective Black studies programs.

The first guideline for Black studies programs is that Black studies programs should have clearly defined purposes. While it may seem too elementary, the writer points out for emphasis that such clear purposes do several things. Clearly defined purposes give different students and teachers a common focus which facilitates the efforts of all people concerned students and teachers, campus and community. Establishing clearly defined purposes strengthens the drive for liberation and increases the chances of survival because of the unity it enables. On the other hand, the defining of purposes decreases the changes of having the program led astray by Whites, whether they be "liberal do gooders" or "conservative opponents," students or teachers. If the purposes are clearly defined students can keep the teacher on course as well as vice versa. Finally, it would help enthusias-

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tic students to do research and study on their own.

What then do we feel should be the purposes of an effective Black studies program? There are seven basic purposes which seem important to Black studies program. (Of course their importance vary from one group to another, especially when the groups contain or do not contain Whites.) These purposes are (1) the promotion of Black unity, (2) acquaintance with Black culture, (3) strengthing Black self-concept, (4) revealing Black contributions, (5) changing White attitudes (6) improving race relations, and (7) understanding and solving problems and conditions of Black life.

These purposes must be supported by concepts and generalizations that are prevalent today regarding Blacks and the Black experience. These concepts and generalizations are to serve as bases for investigation and verification rather than memorization.

The first purpose the promotion of Black unity, is one that should be of chief concern to Black students. It has no utility for White students. (As an alternative they could be taught why it is necessary for them to ally themselves with Blacks in certain times and areas in order to even promote their own enlightened self-interest.) Black students need to become aware that unity does not mean everybody has to follow one leader, one strategy, and one tactic. But there is a definite need for unity of purpose in our struggle there is a need to avoid contradictory and counter-productive efforts. Too often we destroy ourselves because of personal differences and because there is not the unity of purpose that would prevent one group from hindering the work of another. One purpose of an effective Black studies program would be to teach Black students how to unite on that which is essential (goal) but tolerate differences on things that are merely avenues (means). It has become a clique but one that bears repeating, that where there is unity there is strength. It is only with a certain degree of

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unity that we can even hope to attain liberation. Students can be shown the importance of unity from historical examples and logic.

The second purpose, acquaintance with Black culture, needs different emphases for Black and White groups. Because of the mis-education which Black students have received for many generations and because of the bias of mass media their culture needs to be instilled in them and they must be encouraged to be proud of their culture.[11] Too often Blacks experience cultural imperialism to the extent that we are in danger of cultural genocide.[12] Lack of control over our education and communications media put us at a terrible cultural disadvantage. This makes it necessary for Black people to have to put forth special effort to transmit Black culture to Black youngsters, to transmit true pride rather than shame for the culture that is ours.

Therefore a good Black studies program would proudly expose Black students to the music of Albert King, Aretha Franklin, James Cleveland, Miriam Makeba and Hugh Maskela. It would likewise elevate the literature of Sonia Sanchez, Margaret Walker Alexander, and Richard Wright. Black ghetto language would be understood and utilized for what it is. Black religion would be presented and explored as it differs from its white counterpart, using examples from ministers such as Rev. C. L. Franklin, Dr. Martin Luther King, Jr., Rev. Albert Cleage, Rev. James Cone, and Dr. Vincent Harding. The students would become more acquainted with and proud of Black painting, sculpture, mannerisms, values, and life styles in general. As a result they will not feel the need to reject any of their culture out of shame, feeling that it is characteristic of an underdeveloped civilization or an unjust stereotype. Instead they will come to realize the origin and value of each element of Black culture. (By the same token, those elements that are no longer useful may be recognized more easily and discarded or revised. Such

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cultural assessment is vital to our survival and liberation. Without it we become stagnate and a prey for our enemies.)

A shift in emphasis could benefit White groups. Rather than instilling Black culture into them, it would be beneficial to our cultural freedom if they developed more appreciation for Black culture. They would be less prone to practice cultural imperialism. Furthermore White students can be taught the true value of Black culture by showing how it has helped Blacks to survive and develop despite tremendous disadvantages and how much of their own culture was adopted from Black culture. Realizing these things and the function of the various elements of Black culture may generate respect for and appreciation of rather than dislike for or uneasiness regarding Black culture.

A third purpose for Black studies is improving Black self-concepts. In a way this is similar to the second purpose. Pride in ones culture is a result of an improved self-concept. Much has been written about the negative self-concepts many Blacks have of themselves. While the problem has been exaggerated there is some truth in it. Dr. Alvin Poussaint has suggested that that is one of the factors behind the killing of Blacks by Blacks.[13] Dr. Kenneth Clark and others have indicated that negative self-concepts lessen the motivation of Black students.[14] There have been writers suggesting that motivation in many endeavors is lessened because of negative self-concepts. While one may argue with the extent of negative self-concepts among Blacks, he cannot honestly reject the logical conclusions about its effects. Furthermore, one can easily understand why such self-concepts develop if he studies the conditions under which Blacks live and the portrayals given to Blacks by educational institutions and mass media.[15]

Realizing all of these things and the drastic effect they can have on the future of Blacks in America we cannot help but strongly advocate that

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Black Studies programs make improving Black self-concepts one of its important components. In this effort the programs must make known the many contributions made by Blacks, the many achievements of Blacks who rose from the same kinds of conditions as the students themselves, the things being done by Black Africans, and the rights and potentials of all people according to various documents such as the Universal Declaration of Human Rights, the Holy Bible, the Holy Koran, the U. S. Constitution, and the U. S. Declaration of Independence. These studies may and ought to be fortified by experiences that enable the students to achieve meaningful success and to perform tasks that make them feel important.

As with the promotion of Black unity, the improvement of Black self-concepts would be opposed by White racists. They would oppose such things because it would decrease the power of Whites to control Blacks. Because such whites may sabotage such purposes, because no white could serve a useful function in dealing with such purposes and because of the division they could promote in mixed classes both purposes are desirable only for Black students.

A similar purpose that would speak to the needs of White students is that of changing White attitudes. As negative self-concepts harm many Black youths exaggerated concepts of superiortity harm many White youth.[16] Just as it is a mental illness to have grossly negative concept of oneself and the group of which he is a part, it is also a mental illness to have a grossly superior concept of oneself and his group. In this sense, White racism has fostered a dual case of mass mental illness.

This White students could benefit from realizing. Many of them do not realize the extent to which their minds have been warped. If the family and school do not educate them they stand the chance of a rude or violent awaken by some darker member of society who is courageous and has his head on straight.

The unfortunate thing about the attitudes of Whites toward Blacks is that for the most they are not based upon knowledge. They are based upon emotions upon in-group loyalty, upon cultural perceptions and upon environment, particularly the family. This makes it extremely difficult for the school to change the attitudes. Exposure to Blacks in class or the larger community does not insure favorable change in attitude.[17] Many racists have for years worked in ghetto schools hospitals, stores and the like but maintained their myths and sterotypes about Blacks. Such people sometimes ignore evidence contrary to their beliefs or explain the contradiction away.[18] Sometimes they do not look behind what seems to be in order to discover what is the truth. Reading often is just as futile as first hand contact. Nevertheless, there are some Whites who may be open to change. It is these few that Black studies programs may benefit.

Such Whites could be exposed to the contributions of Blacks to various cultures and societies. They could be required to read about and possibly meet outstanding and capable Blacks. Finally they could be given explanations of why certain Black people react in certain ways and how the social environment affects their ways of life.

Obviously this is not an important purpose for Black studies programs with Black students in mind. It is Whites who feel that Blacks are physically strong, mentally weak, and morally loose that Blacks are lazy, dirty, roguish and immature. Therefore, they are in need of attitude changes. With changed attitudes there may be a change in behavior. If a measure of change can be achieved in this manner then the effort of schools will not be in vain. Of course, because we are not very optimistic in this area, changing attitudes of Whites is only a small part of the purposes of Black studies programs.

Closely related to, as a matter of fact growing out of, the changing of White attitudes is the purpose of improving race relations. Race relations

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in America are poor because of the racism of White people and the powerlessness of non-White people. If racism is to be diminished it will result from attitudinal changes and/or an increase in Black power. Most of the other purposes discussed in this section deal with the factor of power. If one assumes that the primary thing for Blacks to do in improving race relations is to try and increase their pride consciousness, and powe he is correct. Incidentally it is these increases that cause racists to become more hostile and resentful of Black people. (That is why we are not very optimistic about improving the attitudes of Whites.) But not to increase Black pride, consciousness, and power would place us even more at the mercy of Whites. If a group must choose between tranquility and slavery on the one hand and resentment and respect on the other, the latter choice seems far more desirable. Black studies programs must emphasize that improving race relations does not mean silencing the legitimate protests of Blacks or teaching them to be content with and subserviest to unjust authorities and institutions. Rather the programs must stress the need to change the individual and institutional racism which hinder good race relations. Black youths generally know these things. Thus, this purpose is more important in dealing with Whites who may be participating in a Black studies program.

A sixth purpose of an effective Black studies program should be to reveal Black contributions. These contributions need revealing in order to improve the pride or self-image of Black youths, correct the distortions and omissions in many social studies textbooks, and in order to prevent or correct the mis-education of White youths.[19]

Such contributions should be revealed in order to show the true greatness, ability and potential of Blacks. At the same time the contributions should not be played up in an effort to diminish the plight of the vast majority of Black students. The racist nature of American society makes it

difficult for Blacks to achieve and make outstanding contributions.[20] Therefore, one can really appreciate the ability of those who did achieve greatly. One can also recognize the wastefulness of racial oppression.

Both Black and White students can benefit from these revelations. One word of caution; contributions are not limited to Elijah McCoy's lubricating devices, J. Rosamond Johnson's musical compositions, and Dr. Martin Luther King's mass demonstrations. They should also include Nat Turner's revolt, Paul Roberson's stand against American capitalism, and the liberation movements in Africa.

A final purpose of Black studies programs is helping students understand and solve the problems and conditions of Black life, including White racism. This purpose is more inclusive and probably more important than any of the others.

The emphasis for White and Black students should be different in dealing with this purpose. White students should be helped to realize what the problems are and how White power and racism created and perpetuate those problems. Like the changing of attitudes, in this instance we are aiming at that tiny minority of Whites who are open-minded enough to overcome racism. Therefore, we are not very optimistic about its effect upon most White students. The assistance that possibly could be derived from revolutionary Whites will be helpful because of their relationship to the system and their location.

Whites cannot be trusted to go beyond understanding the problems facing Blacks and what they can do among other Whites to solve the problems. Trust cannot be extended because too often pretending Whites have sabotaged Black efforts, too often sincere Whites have been unwilling to take the important but necessary actions to rectify conditions.

On the other hand, it is imperative that Black youths learn to analyze

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the conditions in which they live and the problems which comfront them. That is one sure way of their deriving correct interpretations and solutions. They will not have to depend upon the interpretations and solutions of other expecially Whites who are racist or think they are liberal. The concepts of class, racism, and power must be clearly understood in the economic and political sense and on the local, national, and international levels. The skills of recognizing problems, analyzing data, interpreting data, and carrying out action projects must be acquired. Students must be sensitive, dedicated, tactful, and thorough in their handling of the problems.

It is already past the time when Blacks must realize that if the problems are to be solved and the conditions corrected Blacks must do them for themselves. While Black studies programs are not the only mechanisms for preparing Blacks to undertake that task, good Black studies programs are excellent for developing a cadre of Black liberators, for revolutionizing Black minds.

While most of the purposes discussed require the utilization of cognitive skills they all are directed toward developing a certain orientation or emotional state, revolutionizing the mind. As Maulana Ron Karenga and Imamu Baraka point out unless and until Black minds are revolutionized regardless of whatever other knowledge or skills one acquires there can be no successful revolution.[21] Finally, skills to carry out ones ideas are recognized as important and therefore are included.

This discussion has given some implications about the second guideline for Black studies programs. <u>All things being equal, the teachers in Black studies programs should be Black.</u> At first glance this might strike one as Black racism. We often hear the statement that "some Whites are more knowledgeable of Black history than many Blacks" or "Where would we be without Whites like Kenneth Stamps, Winthrop Jordan, and Herbert Aptheker?" There

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is no denying that some Whites are more knowledgeable of Black history than many Blacks. That, however, is not the point. The point is that Black students can identify more with Black teachers than with White ones. Any astute if not casual observer can detect the different kind of rapport developed between White teachers and Black students as opposed to Black teachers and Black students. The students feel more at ease and feel that there is a more genuine concern about their well-being by Black teachers than White teachers. It has been this writer's experience that Black students prefer Black teachers over White teachers 90% of the time if all other factors are equal.

These feelings of Black students are not unfounded. They are based upon the historical racism of White teachers. There are numerous examples of racism on the part of White teachers past and present.[22] These simply duplicate the racism of other aspects of society. (White teachers do not lose their basic attitudes and behavior patterns merely because they become teachers.)

Black students realize that White teachers do not understand their problems, culture and life styles. In many instances they could care less. Many White teachers are set on making their Black students like Whites.[23] This lack of understanding and unwillingness to try and understand is communicated to students. As they reject such a cold or misguided teacher, the teacher may feel that they are non-academic or uneducable. Additionally it is impossible for White teachers to have had the same kind of experiences as Blacks. This adds to the problem because experiences influence outlook and interpretation. Common experiences also strengthen the bonds of unity and identity. Black teachers can use personal experiences to illustrate and strengthen their conceptions and theories. This the White teacher cannot do. This makes Whites teaching less alive and more hollow than Blacks with the

same training.

Closely related to the lack of understanding and experience, the attitudes and actions of racist teachers affect the performance of Black students. There have been studies done which indicate that when Black students are treated with kindness, friendliness, and openness and are expected to perform as capable students they do well. On the other hand, when they are not treated humanely and are not expected to perform well they do not perform well.[24] As America is now constituted many Whites simply do not expect Black students to perform well. They feel that Blacks are intellectually inferior to Whites. Likewise, racist teachers do not and seemingly cannot exude feelings of humaneness for Black and other non-White students. As developers and implementers of Black studies programs, or even as concerned Black citizens we cannot afford to let our Black youths be robbed and mistreated by such racists. It is sad enough that they must deal with such racists in other public agencies and institutions.

Black students are at a disadvantage because they must often question or doubt the credibility of White-Black studies teachers. This questioning is necessary because one of the main by-products of Black studies is the indictment of the history, culture, and political and economic systems of which the White teacher is a part. Consequently, most White teachers would hedge on the truth, defend practices contrary to our interests and/or stop short of advocating the actions necessary to adequately empower Black people. This half-stepping is recognized by students and distrust increases. The students are correct in their distrust. Therefore, they need someone whom they can trust.

The final reasons why the Black studies teacher should be Black are based upon jobs and economics. Because the American economy is based upon capitalism, it must have someone to exploit. Because it is also based upon

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racism, non-White people are the ones who are exploited or discriminated against. White teachers are affected by these attitudes and practices as much as anyone else. They would prefer to have their own relatives and race in the better paying positions (as Abraham Lincoln had indicated he would prefer also).[25] Consequently White racist teachers are not enthusiastic about preparing Blacks to successfully compete against Whites for jobs. On the other hand, Black teachers would be very interested in preparing Blacks to take over some of the jobs now occupied by White racists.

In a similar manner, the employing of Whites to teach Black studies prevents the employing of Blacks to teach them. This increases the employment crisis among our brothers and sisters who are qualified and in need.

During this discussion we have not necessarily meant to imply that all Whites are racist. Nevertheless we did not make a number of distinctions because (1) the overwhelming majority of Whites are racists, (2) the culture in which Whites grow up and function daily is based upon racism, and (3) the future of Blacks is too important to risk by not warning them that all Whites are possible racists.

Lest we are misunderstood we repeat, "all things being equal, the teachers in Black studies programs should be Black." We want to avoid the impression that the only qualification for Black studies teachers is race. The Blacks who teach should be well prepared in content, methodology, and ideology. They must be dedicated to Black liberation and sensitive to the needs of Black students and the Black community.

The third guideline is that Black studies materials need to be integrated into all of the disciplines taught and taught as separate programs: Black Studies need to be taught in school and non-school settings. Unless the Black experience is integrated into all of the disciplines in the schools most students will not be properly informed on America's largest minority group.

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Only students taking Black studies courses will be adequately informed. The majority will still be getting a distorted pictures of the world. The truth regarding Blacks must be dispensed as students study history and the social sciences, literature, the natural sciences, and the humanities and Fine Arts. Student must be enabled to see the Black experience in relation to the entire tapestry of human history.

On the other hand, we must not direct our efforts solely at integrating materials about Blacks into other disciplines. This would not be a Black studies program for one thing. It would focus upon materials but there would be no idealogical thrust with a discipline of its own. A separate Black studies program enables more emphasis to be placed upon the Black experience. This increased emphasis involves a more unified account of Black life and history. (The history of the United States of America is infused into world history. But a separate treatment of the United States is recommended for a unified account of this country.) The increased emphasis enables a more in-depth, specialized look at the Black experience then is possible in any other manner. Finally, a separate Black studies program could more easily and legitimately lend itself to actions for changes in the conditions and status of Black people than in the traditional disciplines. As a matter of fact, this may be the most important function of Black studies as a program.

While general information about the Black experience should be a part of all students curricula, Black nationalism and action on Black conditions and problems should be restricted to Black students. This is because of the reaction of opponents and because of the likelihood of sabotage and deliberate dissension by those with different opinions. Therefore, the promotion of Black nationalist ideology and strategies for problem-solving could be stressed through individualized assignments and projects, Black-controlled schools, extracurricular clubs, and community-based organizations and

activities. As we expand into community-based activities we take advantage of more different kinds of expertise, more possible participation, and the opportunity for first-hand action and experience.

The fourth guideline for a Black studies program that is necessary for today's Black students is that it should be based upon key concepts and generalizations that are crucial to Black survival and freedom. Concepts and generalizations are the mechanisms chosen because they enable easy transfer of learning as we move from one time to another and from one place to another. Concepts can unite or cover a number of generalizations. Generalizations summarize knowledge and serve as a basis for further inquiry. Furthermore, the entire Black experience can be organized around a carefully selected group of concepts and generalizations.

The fifth guideline is that one must carefully evaluate the materials intended for use in such programs. There is much material on the market today that is biased and propagandizing. In the pre-1970 period Blacks were largely omitted from school materials. When they were included their life and history were distorted.[26] There has been an effort recently to gradually improve the treatment of Blacks in social studies textbooks.[27] Nevertheless the process has been very slow and not satisfactory.

Even more discouraging has been the new way that textbooks have been used to propagandize the masses regarding Black people. Recently many books create favorable impressions about certain activities by what they say or do not say about them. By the same token, such unfavorable concepts or tactics such as socialism, separatism, violent revolutions, and Black nationalism are given unfavorable treatment, if any at all. Too many books play up the achievements of a few Blacks or other minorities while failing to emphasize the conditions of the masses of Black people. This can give the impression that Blacks are in the predicament which they are because of their own

weaknesses. We must be able to detect and correct the faults of materials intended for use in Black studies programs.

Very similar to the problem above is that a great deal of the material designed as Black studies material is outdated. They are outdated not only in terms of certain dates, facts, and figures. Too often historical and sociological interpretations about the problems, conditions, or people are outdated. This fosters old myths and stereotypes and prevents accurate social assessments.

Although it seems elementary to mention but materials should not be used unless they promote the particular goals and purposes of the program. Regardless of what someone else may think of the materials, if they do not promote the purposes of your program they will be working at cross purposes or at least detracting from ones concentration on the purposes. This we cannot afford if Black studies programs are to do for Black people what we want them to do and what needs to be done.

Once we have located or developed the materials we want and have corrected the defects, we must make the materials as accessible to students as possible. This will not only help them to become more independent but also facilitate their locating other materials and developing research skills.

The final guideline is that Black studies program administrators and teachers should establish and maintain strong supporters outside the school to serve as resource personnel, political and economic supporters, and as continuous renewal agents. Regardless of all that we have said thus far about objectives, teachers materials and topics the program can be of only limited success without outside support. As the Black Panthers learned, without community support they become isolated efforts which can easily wither and die.

For purposes of favorable publicity and experienced expertise Black studies programs must involve local businessmen, mothers, lawyers, politicians,

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laborers, doctors, and others as speakers and consultants. Too often have these valuable resource personnel been overlooked because we have been imitating White universities by utilizing only "certified professionals." A Black welfare recepient can give as much insight into and certainly a different persepective of America's welfare system as can trained social workers. Furthermore, this welfare recipient needs the money more and helps one to establish stronger ties with the community than does the social worker. Students will begin to have more respect and appreciation for the everyday people around them. They will begin to recognize the available wisdom and skills which daily surrounds them. They will begin to forge their own solutions from their community resources rather than looking for someone to bring solutions to their community from elsewhere.

For purposes of remaining in existence and carrying out its mission Black studies programs must cultivate a strong core of community supporters from among parents and other people in the community. If the program becomes effective in helping to liberate the minds and bodies of Black people, there will be unrelenting efforts to destroy the programs. These efforts may be in terms of laws, administrative and faculty changes, fewer funds, curricular changes, censorship, or any combination of these. In order to withstand such efforts there will need to be strong political pressure as was required to free Angela Davis and to save Black Journal for a year. Black people in large numbers, leaders and followers, must be organized and verbal in expressing their support for the Black studies programs. In order to overcome the financial squeeze that will be forth-coming there will need to be contri-, butions coming from groups and individuals, large and small, in terms of money, time, and materials.

But in order to generate and demand such support Black studies programs must let the community know what their purposes are and how these purposes can

benefit the community. There must be a recognized common interest between the program and the community. It is up to the faculty and administrators to reveal this mutuality.

In order to remain relevant and in the mainstream of the Black liberation movement contacts should be established and maintained with individuals and groups that are prominent in the field of Black studies and in the Black liberation struggles here and abroad. These contacts open up avenues of new, more valid data. One can learn about new materials and use these people as resource personnel. All of these things help to make Black studies more realistic and effective.

While these guidelines do not of themselves make for a utopian situation, they can go a long way toward revolutionizing Black minds. If and when enough Black minds are revolutionized it will not be long before Black groups and institutions reflect this by actualizing the revolution which this country so badly needs.

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FOOTNOTES

[1]Gaye McEachern, "Afro-American History A Rush to Get in Step," Nation's Schools, V. 82, No. 3 (Sept. 1968) and "Pressures for Negro History," Negro History Bulletin, V. 31, No. 6 (Oct. 1968) both underline this unique beginning of Black Studies implementation.

[2]Ibid.

[3]"Black History - As Schools Teach It," United States News and World Report, V. LXV, No. 19 (Nov. 4, 1968).

[4]Nathan Hare, "What Should be the Role of Afro-American Education in the Undergraduate Curriculum," Liberal Education, V. LV, No. 1 (March 1969).

[5]Ivory Paul Phillips "Powerlessness anf Enslavement as Problems Facing Black Americans," (doctoral dissertation) p. 21.

[6]McEachern, op. cit.

[7]Phillips, op. cit., p. 17.

[8]Roger A. Fischer, "Ghetto and Gown. The Birth of Black Studies," Current History, V. 57, No. 339 (Nov. 1969) and John Guenther and Wayne Dumas, "Black History For What?" (Unpublished manuscript).

[9]Hare, op. cit. and Fischer op. cit.

[10]Ibid.

[11]Carter G. Woodson, The Mis-Education of the Negro (Washington, D. C.: The Associated Publishers, Inc., 1933).

[12]Stokely Carmichael, Stokley Speakes (N.Y.: Vintage Books, 1971) and Muhammed Speaks comment frequently on this phenomenon.

[13]Alvin Poussaint, "Why Blacks Kill Blacks," Ebony V. XXV, No. 12 (Oct. 1970).

[14]Kenneth Clark, Dark Ghetto (N.Y.: Harper and Row, Inc., 1967) and Kenneth Clark, "Alternative Public School Systems," Harvard Educational Review, V. 38, No. 1 (Winter 1968) both discuss this correlation.

[15]op. cit., Clark, Dark Ghetto and W. B. Brookover, "A Social Psychological Conception of Classroom Learning," School and Society, Feb. 28, 1959.

[16]Louis Knowles and Kenneth Prewitt, Institutional Racism in America (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969).

[17]Arthur Cohen, Attitude Change and Social Influence (N.Y.: Basic Books, Inc., 1964).

[18]Ibid.

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[19]James Banks A Content Analysis of Elementary American History Textbooks: Treatment of the Negro and Race Relations," Unpublished dissertation; Michigan Department of Public Instruction, A Report on the Treatment of Minorities in American History Textbooks and Kenneth Stampp, et. al., "The Negro in American History Textbooks."

[20]Report of the National Advisory Commission on Civil Disorders (N.Y.: Bantam Books, Inc., 1968).

[21]Clyde Halisi and James Mtume (eds.), The Quotable Karenga (Los Angeles: U.S. Organization, 1967).

[22]Elizabeth M. Eddy, Walk the White Line (Garden City, N.Y.: Anchor Books, 1967) and Jonathan Kozol, Death at an Early Age (Boston, Houghton-Mifflin, 1967)

[23]Ibid.

[24]Robert Rosenthal and Lenore Jacobson, "Teacher Expectation for the Disadvantaged," Scientific American V. 218 No. 4 (April 1968).

[25]Barry Schwartz and Robert Disch, White Racism (N.Y.: Dell Publishing Co., Inc., 1970) quoted President Lincoln on this point and its is supported by numerous assertions in Robert Green, Racism in American Education (Chicago: Follett Educational Corporation, 1969).

[26]Banks, op. cit., Michigan Department of Public Instruction, op. cit., and Stampp, et. al., op. cit.

[27]Phillips, loc. cit.

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APPENDIX

CONCEPTS AND GENERALIZATIONS FOR BLACK STUDIES

Basic Concepts	Generalizations Based Upon the Basic Concepts
Culture and Africanisms	1. The culture of Africa or Africanisms have been preserved in many elements or facets of Black life.
	2. The more rural, less affluent and more densely populated Blacks are the more of their original culture they preserve.
	3. Black culture in America is a fusion of Africanisms and adjustments and reactions to life in America.
	4. Extensive attempts have been made to destroy African culture among Blacks in America.
	5. Black culture is different from White culture.
	6. Black people can shape their own culture to gain their freedom.
	7. All aspects of Black culture must be utilized in the struggle for freedom-education religion the family, music, art literature, recreation, etc.
American Dream and Racism	1. America has always reneged on the promise of freedom and equality.
	2. America has struggled to be a White man's country.
	3. Blacks have struggled to make America live up to its promise.
	4. Racism has many causes-economic, psychological, political, cultural, etc.
	5. Individual racism has many manifestations-paternalism, opportunism, passivism, and activism.
	6. Institutional racism is an American way of life.
	7. Institutional racism stems from individual racism and class.

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Basic Concepts	Generalizations Based Upon the Basic Concepts
Oppression and Genocide	1. Ethnocentrism and racism cause oppression
	2. Whites' desire for power and Black powerlessness cause oppression.
	3. Greed and desire to exploit cause oppression.
	4. Oppression without hope fosters apathy and fear-colonial mentality.
	5. Oppression breeds discontent and resistance.
	6. Racial oppression results in genocide-economic, cultural, and physical.
	7. Oppression lessens productivity and creativity.
	8. Oppression further reduces the power of Blacks.
	9. Oppression puts Blacks at a disadvantage in terms of life span, health, education, politics, economics, etc.
	10. Oppression without hope lowers expectations-slave mentality.
	11. As group potential power increases genocidal practices against them will increase.
Resistance	1. Blacks have resisted slavery, segregation, and racism throughout America's history.
	2. Resistance takes many forms-overt and covert.
	3. Resistance requires a degree of hope and discontent.
	4. Leadership, organization, motivation, and sometimes outside aid are essential to successful resistance.
	5. Desire for freedom is human resistance to oppression, natural.
	6. Division, individualism, and Black spies decrease resistance.
	7. Means of communication and protection of leaders are essential to successful resistance.

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Basic Concepts	Generalizations Based Upon the Basic Concepts
	8. Resistance to oppression is denied as a human right to Blacks in America.
	9. Rising expectations without complete freedom leads to resistance.
Contributions	1. Many contributions made by Blacks have been claimed by others.
	2. Many contributions made by Blacks have been omitted from history and distorted.
	3. Africa has contributed much to America and the World.
	4. Blacks have made many contributions despite handicaps.
	5. Known contributions reveal the genius and potential of Blacks and the waste of racism.
Success and Achievements	1. Achievement is sometimes a means of pacification.
	2. Some achievements are made despite handicaps.
	3. Success does not lift Blacks above the problem of racism.
	4. The success of a few Blacks does not affect the condition of the masses.
	5. Successful Blacks can be important to the masses as images, leaders, and contributors (financial) to liberation movements.
	6. Opportunity to succeed often results in individualism and disunity.
	7. Success often leads to Black-Anglo-Saxonism and alienation from the masses.
	8. Success for Blacks often means loss of dignity and Blackness.
	9. Success often means exploiting other Blacks.
	10. Outside forces (racism) prevent the masses from becoming successful.

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Basic Concept	Generalizations Based Upon the Basic Concepts
Class, Race, and Power	1. Oppression and resistance between Blacks and Whites hinge on class, race, and power differences.
	2. Many solutions have been proposed to racial conflicts.
	3. Many solutions have been proposed to class conflicts.
	4. Many solutions have been proposed to power conflicts.
	5. Many solutions have been proposed to the problems unique to Blacks in America.
	6. Powerlessness, racism, and poverty fortify one another.
Unity and Dissension	1. Unity is based upon common goals and mutual respect for different avenues to the goals.
	2. Recognition of a common enemy increases unity.
	3. Recognition of a common culture and condition increases unity.
	4. Constructive criticism promotes effective lasting unity.
	5. Unity strengths a group's ability to resist oppression and gain liberation.
	6. Classism and sexism detract from a group's unity.
	7. Materialism and individualism detract from a group's unity.
	8. Racist Capitalists use divisive measures to prevent unity and liberation.
	9. A group's psycho-cultural environment can promote or hinder unity.
	10. Unity demands international co-operation by national liberation groups (pan Africanists and third world revolutionaries.)
Allies and Alliances	1. Some White (Allies) have been helpful.

Basic Concepts	Generalizations Based Upon the Basic Concepts
	2. Some White (allies) have been harmful.
	3. Alliances must be based upon common interests.
	4. Long term and all - pervasive alliances are dangerous.
Imperialism, Colonialism, and Neo-colonialism	1. Imperialism intermingled with racism extends to people of color by Whites.
	2. Imperialism may express itself in economics, politics, and culture.
	3. Imperialism is international capitalism.
	4. White imperialism fosters wars of liberation around the world.
	5. Colonialism and Neo-colonialism stem from imperialist-racist attitudes.
Nationalism and Pan-Africanism	1. Nationalism stems from recognition of a common condition, common heritage, and common destiny.
	2. Nationalism takes many forms-military, cultural, political, economic, etc.
	3. Pan-Africanism stems from recognition of a common condition, common heritage, and common destiny.
	4. Pan-Africanism takes many forms-Back to Africa, technical assistance, African liberation, financial aid, and unification.
	5. Pan-Africanism is the ultimate expression of Black nationalism, anti-colonialism, and anti-imperialism.